7: Shklovsky -- 47 T-3 (1891-92) 1916 Yakut
116, 153, 186, 871

"The Yakuts are, no doubt, a very capable race. Their memory is excellent. In all the Yakutsk schools 45 per cent. of the scholars are Yakuts (368 to 428). These scholars are very proud of their race, and modestly call themselves the Greeks of the North, but Reclus gives tham a less flattering description. "

40: Burr--149-150 N-2 (no date) 1931 Yakut
116, 177, 186, 212, 635

" They [150] are an interesting and vigorous people, one of the few indigenous Siberian folk who can stand up to civilization. They number some three hundred thousand, and cover a vast area of north-eastern Siberia. They are ambitious and determined to acquire culture. They have a definite national consciousness, now expressed in the Yakut Autonomous Socialistic Republic with its capital at Yakutsk. True, there are hardly enough educated men among them yet to administer the young state, so that most of the officials are Russians. But they are making great strides in education, and of recent years have reduced their language to writing. It is characteristic that they have not adopted the Cyrillic alphabet from the Russians for this purpose, but the Latin, with various modifications, to express their numerous guttural vowels. This is the only item in their modern culture which they have not borrowed directly from their Russian neighbours, and the fact is in harmony with the policy of the Soviets, who are encouraging the Turanian and other peoples of the Union to take not Russian but Latin letters. "

/131 cont./

122 this one; we could not even buy a reindeer from him. /132/
123 He pretended to be a poor man and to own only five of them, on which he had come here with his family; nevertheless immediately after he left us, we saw 11 fine reindeer, which accompanied us along the bank for a long time. We had already heard about the inhospitality and untrustworthiness of the people along the Olenék; now we could report on it ourselves.

Fortunately on the evening of the next day our attention was again drawn to a human habitation by a column of smoke. Soon after we had landed a little distance from it, a boat came toward us. The occupant of it, perhaps frightened because he saw me lounging on the bank with my gun, approached with his weapon held ready and called to us from a distance. Only when he was addressed in his mother tongue (Jakut /Yakut/) did
● [186] he put aside the weapon and come to land. He later explained
[648] that he had taken us for Tatars, who, according to a legend that he had heard in childhood, were supposed to be great robbers. Boldonó's attempt to whisper something in the ear of the new arrival was fortunately thwarted by Sseliphón, and so he proved to be ready to sell us a reindeer immediately, as well as, after some parleying, to accompany us as a guide on our further travels. Boldonó was kept away from our new guide, named Ignátij, as much as possible by our men, who had also become suspicious of him, and was paid off the next morning, this time certainly not generously and with a few threats on account of his bad conduct. /The last paragraph on p. 132 and pp. 133-134 are omitted in the translation; see the foreign text./

[342] /135/ On the evening of August 19 we again came in sight
[231] of a tschum /choom/, as well as a larger herd of reindeer, probably about 50 head. Ignátij explained that this was a Jakute /Yakut/ with whom he was acquainted, Filípp Chologón, with whom in the previous spring he had hunted wild reindeer on the upper Beké, a rich man and formerly a community elder, who also knew the river well, "for he swims around on it like a gagára." In any case it would pay to make his acquaintance. We therefore, since no good landing place was to be found in his vicinity, put in a few versts below and sent Ignátij and

Y /157 cont./

122 The Jakute /Yakut/ who had received the letter from Stepán's
123 brother and sent it on to the community elder (starschiná) came to look us up himself, undoubtedly with the completely justified /158/ hope of a good tip. His narte too was of great help to us, since our baggage simply could not be accommodated on five narten, and even on six only in an emergency, and therefore Golé fashioned a small hand-sled for himself.

Y
136 I must note that the reindeer of this region were decidedly
122 smaller and weaker than those that brought us from the Tunguska to the Olenék. The reindeer of the Tschuktschen /Chukchee/ are still smaller, as Middendorff says. We had heard from Baron Maydell and Dr. Neumann, who had been in Tschuktschen country a few years ago, that it is difficult to find reindeer bucks strong enough to carry a man, but this was not confirmed along the Tunguska, for a considerable number of our reindeer could carry Czekanowsky and me with ease, to say nothing of one of the Tungus, who are usu-
Y
[492] ally much smaller and more slightly built. But even here on the Olenék it might be difficult to round up suitable riding animals, and this is probably the chief reason why the people here, as well as in Tschuktschen country, travel almost solely on narten, while along the Tunguska they ride almost exclusively.

T
122 On the day of our departure there was still enough to do; Stepán took possession of the well-sealed things remaining behind, then made as many notches on a piece of wood as there were individual packages, pressed two seals on it, and then broke the wood
T together with the seals. Stepán kept one half, and we took the
Y other one with us, and Stepán was supposed to deliver the things
● [186] only to the one who showed him this half. Precautionary measures
[685] enough, but we were still somewhat concerned about the safety of the provisions in particular, for Stepán suspiciously spoke a lot about mice, which often steal the supplies, Tungus robbers, /159/ who supposedly break into the chambers, and more of the same. From all these little was to be feared, much more from Stepán and his family themselves, although the latter, during the whole time, had received enough from us and was also generously given presents on the last day. /The remainder of p. 159 and the first paragraph on p. 160 are omitted in the translation; see the foreign text. Page 160 continues as follows./